already more "civilized," such as the neighborhood of Coquilleville and the Lowangeya region.

Attention should be drawn to the danger of an increase in abortions for a new reason, namely the shame of giving birth outside of wedlock. As we have seen in Chapter I, Part II, Article IV, 3, premarital pregnancies have existed since time immemorial without resulting either in remorse or in patroness. Through the teaching of Christian morality, the feeling of shame must sooner or later be extended to this phenomenon. In explaining the evil of feminicide, care should therefore be taken to insist on the fact that transgressing the Fifth Commandment by abortion is a far greater evil.

Voluntary abortion is not considered a moral error by the Bhambi. (1) In their eyes an imperfectly formed fetus, not visible,

1. An attitude which also exists in Europe at the present time, according to Haeneven in Kolonialwesen, Vol. 6, no. 1, p. 33 (1930), and the brochure by Prof. D. Schoukaert quoted there.

is not yet a man. It is only a human being in the process of formation, in potentia. Hence the custom of burying the aborted child in the [448] but or quite near it. Thus the spirit responsible for the pregnancy will see that it is respected and repeat its benevolent action. (1)

1. Others explain this custom by saying that the fetus already has a soul which remains near the tiny body and will take the first opportunity to re-enter the mother's body.

But if it is voluntary an abortion is always a wrong against family and society, for it deprives the family of a member on whom